THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word" (Ps. 119: 41, 42).

No. 1, Vol. LXXVI. Thursday, January 1, 1914. Price One Penny.

THE BOOK OF BOOKS.

ONE evening last week the writer paused for a few moments to listen to a clever street-orator who had managed to collect a large, interested crowd aronnd him, and was engaged in parading and ridiculing apparent flaws, inconsistencies and other evidences of Divine injnstice which he had seemingly been at some pains to dig ont of the HOLY BIBLE—and he laid great and sarcastic stress npon the two words which we have emphasized. And, as he railed and jested boisterously abont the accounts of the creation, of the fall and atonement, of the destruction of cities, of miracles and so forth, most of the crowd londly applanded his cunning remarks, and seemed thoroughly sympathetic, while a few of apparently more devout tendencies stood silently and rather nnhappily about, as though there were no refntation to be given, and the whole structnre of their faith were abont to topple and fall. This incident is franght with great significance. For, being far from an isolated case, it shows how rife misconception is to-day in regard to the Book of books, and how, largely growing ont of this first fact, the stream of unbelief is widening.

Let us briefly examine some facts concerning this mnch discussed record. What we term the Bible (Protestant) is a collection of sixty-six different books written by forty different anthors during a period extending over thonsands of years, and nnder conditions diverse as night and day. It was not bonnd together in substantially its present form, nor called the Bible, nntil centnries after the Savior's sojonrn on earth. It contains writings of commandments, of history, of prophecy, of counsel, both special and general, of poetry, of parables, etc., etc., and let us remember that every incident of note in Israelitish history, every important step taken by a long-enslaved, semi-barbarous race, is faithfully

recounted here by righteous and inspired writers; but that many of the actions of that nation were far from inspired and far from countenanced by the Lord, and should not for a moment be considered as meeting with His approval, just because they are set down in the record. A nation does not soon recover mentally, morally, or physically from a bondage lasting more than two hundred years, and we often find this one acting disgracefully and in a manner disgusting to us. Then again, the instruction given through Moses to these people was given *for* them and in keeping with their spiritual attainments and mental grasp. It was to lead them gradually to a higher plane; but is not all applicable to-day. And, finally, the Bible as we find it is an uninspired translation which has, in some minor degree, rather obscured or changed the sense.

These considerations, left mainly for the reader to apply, clear away many of our difficulties, even if they do not explain everything. We know of many professedly good Christians who look upon the Bible in a very superstitious way. If one's assertion is sustained by scripture strongly enough, they will unreservedly accept it without considering for a moment the circumstances under which such scripture was given, or whether it is applicable to-day. Then if someone else comes along with some more texts which appear to contradict the first, these good folk will either commence a foolish cancelling contest or cling tenaciously to the dogma preferred. With others a text from the Old Testament is rejected entirely for one in the New, with no regard whatever for the special significance of each.

Then the account of the creation of the earth, of the transgression and fall of our first parents, of Christ's atoning sacrifice and resurrection, are in general so confusingly held and unreasonably explained, that one finds himself compelled to put aside many truths brought to light by scientific research, and yield himself to weak credulities, if he is to accept any of the hundred interpretations placed upon these and numerous other important points. His faith is truly of that all-too-common kind defined by the small boy to be "a belief in something that you know definitely isn't true."

But it would be worse than profitless to describe the inconsistent teachings of sectarian Christendom in detail, as it is utterly foreign to our mission to engender strife, or tear down or shake the faith of any living soul. We bear a message of peace and highest joy to all the world. Suffice it to say, that unbelievers have seized hold of these Biblical teachings, have scrutinized them relentlessly for flaws, and are doing immense damage to the faith of thousands—especially of the younger generation—by holding these up in the most ridiculous light possible, and proclaiming them to be Christianity.

And these sceptics also are laboring under great misapprehen-

sions, though I realize that many of these are feigned. They utterly disregard the truths which we have mentioned, and they do more. They presume to pass judgment upon the justice and wisdom of God as manifested in the sacred record and in life, ganging all things from the standpoint of this sphere alone and as they appear to their perfectly finite understandings. All in the scriptures which seems to them unjust or wrong they quote sneeringly as claiming to receive the unqualified approval of the Most High, or even as having been suggested by Him.

Then they attack the accounts of miracles. A miracle, they say, would be in violation of natural law, and therefore never happens. Perhaps it never could under such circumstances. But they err in making themselves the judges as to what is, and what is not natural law, really saying by inference, "If we do not understand it, it could not happen." Surely this is an indefensible position to take, especially in an age like our own, when every day reveals new forces and undreamed-of laws for our use. What of the wonders of electricity, gas and steam? Would they not have been looked upon as miracles just a few years ago? The intelligent operation of higher laws than those we knew before has caused them. How in reason can we deny that the Almighty may understand and use even greater forces? Our lives are surrounded by mysteries—by things which we cannot explain. To illustrate, we might ask the question: What is life, and why is it sustained as it is? These enigmas were expressed by Tennyson when he said:

> "Flower in the crannied wall,
> I pluck you out of your crannies,
> I hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

And they are as great enigmas to-day as ever they were. Our knowledge is as yet almost infinitesimal, and we should be circumspect, indeed, before passing judgment upon the actions of our Maker, or setting limits to His power.

The Bible contains an all-important message for every one of us, namely: the gospel of Jesus Christ, which is the power of God unto salvation to all those who believe it strongly enough to obey its precepts. It has much to teach us regarding the dealings of God with His children under various circumstances; it gives us a certain knowledge of His attributes and His desires towards us; it tells us the beautiful story of the life and death and mission of His Son. We should come to the study of it intelligently as pupils, not as critics, seeking humbly and prayerfully that same spirit which prompted those who wrote its pages. Then shall we see it as it is.

The Church of Jesus Christ of Latter-day Saints upholds the

Book of books as originally an inspired record. When it gives us to understand that "through the atonement all mankind may be saved by obedience to the principles and ordinances of the gospel," we do not say that the Lord is unnatural and unjust to have one suffer for others. We feel drawn closer to Christ because He was willing to suffer to make possible our salvation; we know that His sacrifice displayed His boundless love for us and God's. It is told of an old German woman that she insisted that the Savior was German. We believe her, too, and at the same time feel that He is English, and French, and Spanish, and Dutch and all! He is universal! Baptism we accept as the means for gaining remission of sins, and becoming members of His Church, because He has laid down that ordinance, and we realize that "all things have been done in the wisdom of Him who knoweth all things."

We might prolong our comments along these lines; but feel that enough has been said perhaps to engender some earnest thought, and that is what we desire, for we feel that things will be seen in their true relation, and the insincere arguments of the skeptic shown fallacious through honest study and prayer. We bear to the world fervent testimonies of a restoration of the pure gospel of Christ through revelation from God in these days. If the Bible speaks true, if our message be true, it is of the utmost importance to all mankind. The world in its present critical position cannot afford to leave these things unpondered.

Burnley. HERMON J. WELLS.

"COME, FOLLOW ME."

"COME, follow me," was an explicit answer given to the young man who had kept the commandments of God from his childhood, when he inquired of our Savior what good thing he should do that he might obtain eternal life (Matt. 19: 17-21).

One cannot realize the importance of such a divine command until he has carefully and thoughtfully studied the purpose of Christ's mission on the earth as it is made known in the holy scriptures, and then note how closely He adhered to the same instructions from His Father in heaven. As the scriptures plainly teach, the object of the divine mission of the Savior was to redeem mankind from their fallen state, and make plain the way of eternal life and salvation (I. Cor. 15: 21, 22). He says distinctly, as recorded in the gospel of St. John (10: 1): "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Also in John 14: 6, Jesus said unto Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Notwithstanding the high and holy position Christ occupied among His fellowmen, He never became proud, neither did He

take the honor and glory of His works unto Himself; but He was always humble, prayerful and obedient to the commandments of His Father (Luke 22: 42; 15: 10).

"Example sheds a genial ray,
Which men are apt to borrow;
So first improve yourself to-day,
And then your friends to-morrow."

The Apostle Paul taught that there was but "one Lord, one faith, and one baptism" (Eph. 4: 5), which were to be the same yesterday, to-day and forever, and that Christ was the author of eternal salvation to all that obey Him (Heb. 5: 8, 9). He also testified that the gospel which he was preaching was not of man; but that he was taught it by the revelation of Jesus Christ, and he warned the Galatian saints not to be decieved by any other, because, said he, though we or an angel from heaven preach any other gospel than that which the Savior taught, let him be accursed (Gal. 1: 6-11). If there is but one true gospel, as the Apostle Paul says, and living up to its teachings is the only way we can gain an exaltation in the kingdom of heaven, it is of great importance that each and every individual who believes that God has revealed His will to mankind in the Bible, shall devote a portion, at least, of his time in finding out what the true gospel is, and what God requires of us all.

The Lord has promised His children that if any of them lack wisdom, and will ask Him in faith, they shall receive the light desired (Jas. 1: 5), and he that doeth His will shall know of the doctrine, whether it be of man or not (John 7: 17). These promises have been proved true by thousands and thousands of honest truth-seekers, and are still to be tested by all who so desire.

It is an utter impossiblity for one to stand still in this life. We are all the time either serving God or mammon, and, in the end, when we are compelled to stand before the judgment bar of God, we will be judged according to the deeds done in the flesh. Every good deed or kind word is a step nearer to God.

"Do not then stand idly waiting
For some greater work to do;
Fortune is a lazy Goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do—nor dare.
If you want a field of labor,
You can find it anywhere."

The gospel of Jesus Christ, as I understand it, teaches me and all Christians to "seek first the kingdom of God and His righteousness, and all these things (mentioned before) shall be added unto you" (Matt. 6: 33). It teaches me that, when our Master says (John 3: 5): "Except a man be born of water and of the Spirit, he

cannot enter into the kingdom of God," unless I obey this commandment I am going to deprive myself of those blessings which follow obedience, because if one expects to obtain a blessing from any source, he must comply with the commandment upon which that blessing is predicated.

If a person lives up to all the laws of a government, he is in full citizenship there, and is guaranteed the full protection of the laws and of all privileges pertaining to the people of that government according to those laws. If he violates the laws he must pay the penalty. Just so it is with the kingdom and laws of God—if we expect the blessings we must obey the laws, and if we violate the laws the penalty must be paid (Matt. 5: 26). The gospel of Jesus Christ teaches me to love my neighbor as myself, to do unto others as I would like to be done by, to bless my enemies, to be charitable and kind to the unfortunate, or, in other words, to do as our beloved Savior did—set the example, and then we are in a position to say to our fellowmen, "Come, follow me."

Then, and not until then, can a man be classed as a true Christian and a representative of Jesus Christ, because He said definitely (John 14: 12): "If ye love me, keep my commandments." Also, "He that believeth on me, the works that I do shall he do also." Can a man preach the gospel without hypocrisy within himself, while setting a bad example by his personal conduct? No. These are a few of the principles of the gospel of Jesus Christ, by which in the end all mankind will be judged and rewarded.

Now, kind readers, let us make an unprejudiced investigation of the principles as taught by our blessed Redeemer, and which are being preached by His divinely authorized servants of to-day. For I testify unto you, as did the Apostle Paul of the gospel preached personally by Jesus, that this is indeed the "power of God unto salvation," and if we will but practice its teachings our lives will not be spent in vain; but we will be able to say when all is done, "Judge us, dear Father, as we judged our fellowmen."

"Let us reach into our bosoms
For the key to other lives,
And with love of erring nature,
Cherish good that still survives.
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us,
As we judged our fellowmen."

Sheffield. JOSEPH E. WOOD.

"TRUTH wears no mask; bows at no human shrine: seeks neither place nor applause; she only asks a hearing. Let no man fear corruption from her teaching, though new; neither expect good from error, the long believed."

OF LIKE PASSIONS.

We are prone to imagine that there is such a difference between the circumstances which surround us and those which surrounded the men who prevailed with God in prayer in years gone by, and that they were so different in character from ourselves and our associates, that we cannot expect results in any degree corresponding to those which marked the exercise of their faith. And when we read the promises of God, and the wonders He hath wrought, we say "That was in old times," "That was in the days of miracles, in the times of the old prophets."

But the whole Scripture teaches us that we are mistaken in our estimate of the men of those times, when we regard them as so different from men to-day. They were like men now living; and subject to sorrows, trials, and struggles such as we endure. "Elias was a man of like passions as we are." He was of the same frail humanity; subject to the same temptations, disappointments, and afflictions which we are called to endure. And this is true of the most noted saints of olden times. Noah was a man of like passions as we are; Lot and Abraham, David and Solomon, Paul and Barnabas, Peter, and James, and John—all these men had their frailties, their faults, and their follies; and yet, notwithstanding all this, God heard their prayers.

And the same God who heard Elijah, who was one day triumphing in faith, a solitary and fearless witness for God in the midst of surrounding apostasy, and the next day fleeing for his life, and sinking exhausted beneath a juniper tree and wishing he was dead;—that same God who heard the prayers and sent relief to Elijah, hears the prayers of other people who may faint and despond as he did.

The heavenly treasure is yet in earthen vessels, that the excellency of the power may be of God, and not of us. God yet chooseth "the weak things of this world to confound the mighty; and the base things, and the things that are not, to bring to naught the things that are, that no flesh should glory in his presence." The God of Elijah yet lives, and His promises afford a strong foundation for confidence in Him; and if we plead His promises, and supplicate His mercy, we shall find that His eyes are still over the righteous, and His ears are still open to their prayers.

We also have the example of these ancient saints to encourage our persistence in prayer. In the case of Elijah, not once, or twice or thrice did he pray, but seven times, prostrate upon the summit of Carmel; sending meanwhile his servant to watch for the ascending vapor, until at last he saw the cloud arise, a little cloud, only as large as a man's hand. Oh, that we with all our faults may have this same persistent and prevailing faith! And when we pray let us not be satisfied until we see the cloud arise, until the glorious answer comes.—*The Armory.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 1, 1914.

EDITORIAL.

OUR BROTHER CHRIST JESUS.

In the Bible there are altogether more than one hundred names given to Christ, or titles which are descriptive of the offices which He held or of the work that He performed. Some of these present Him to our view as the Almighty God, the Creator of the world, the great I Am, as the One who bears the incommunicable name of Jehovah (Isa. 26:4), and Lord of all, etc. These and other names like them call our attention to Him as a Being of omnipotent power; and inspire our hearts with reverential regard. Others point Him out to us as our Deliverer, Redeemer, Propitiation, Savior, etc., and so are fitted to awaken our deepest feelings of love. In order to make Him approachable with our troubles and trials, and to inspire us with the utmost confidence in His sympathy for us, the Scriptures endeavor to impress upon our minds the endearing nature of the relationship which exists between His faithful children on earth and Himself by illustrations taken from our family life. Thus, for instance, His people comprising a society, are represented as His bride, or so dear to His heart are His obedient children that His love for them is greater than that of a mother for her babes. He engravens their names upon the palms of His hands, calls them His brethren, makes of one family His children on earth and the hosts of heaven, and honors them with His name. His life, His Spirit is so deeply and intimately interwoven with theirs, that whatsoever is done unto the least of His saints is done unto Him. It can not be otherwise. They are born of the Holy Spirit—they live, move and have a being in that same Spirit, and so in a very literal sense the scoffs and abuse which His people are made to endure, are done unto Him, not merely by imputation, as some vainly imagine, but actually: and he that toucheth them toucheth the apple of His eye, and it were better that a millstone were hanged about their necks and they were drowned in the depths of the sea, than to suffer the punishment which shall be meted out to all such offenders.

Jesus Christ of the New Testament and Jehovah of the Old, are one and the same person; yet it is when He is clothed upon with mortal flesh that He draws nearest to us, and so the names by which He was known when upon this earth are dearest to our hearts, and none appeal so strongly to our love and kinship

feelings as do those of Jesus and Christ. No other names found among men have the power to command the homage which these blessed ones inspire, none others to awaken in so many hearts such feelings of reverence as that which hallows them, none are there to quicken into life, warmth and vigor such love in mankind, in lands and climes far and near, as that which entwines itself around the name of Jesus Christ. In His name alone, therefore, and in the principles which He taught, reside the power which shall weld into one the disrupted family of mankind, and cause racial animosities and hatreds to cease, and bring to pass that millennial reign of peace and happiness when men "shall beat their swords into plowshares, and their spears into pruninghooks, and learn war no more."

The life of Christ; who shall write it? Inspired men have set their hands to the task, and, giving us a glimpse, here and there of its grandeur, have laid down their pens with the reminder that all the books in the world could not contain the story of the things which He did. Great and mighty men have come forth in this world, from time to time, have played their part in the drama of life, and have then left these earthly scenes with the memory of their names only as the heritage which they have bequeathed to our race, too often with little else of interest, value or blessing; but when the life of Christ is unrolled to our view, the stage is set for a drama in which as chief actor He displays a character so worthy and sublime that it becomes awe-inspiring, and we know that it is Divine.

And what is the heritage that He has left us? Why, that can no more be written than could an apostle tell the whole story of His life. He bequeathed to us all that we have and are and hope to be temporally, spiritually, eternally. His every act was burdened with blessings for our race; His every word of divine love fraught with happiness for mankind. Take Jesus Christ and His work out of this world, and what would there be left to raise men above the savages who dwelt in caves, or the cannibals who kill and devour one another? This world without Christ would be hell itself, and all that it is more than that, it owes to Him.

When we hear the name of Jesus, we think only of Him who was of lowly birth, and whose life was one of toil and suffering, and it is not without an effort that we recognize in the Jesus who was cradled in a manger an identity with the Jehovah of the Old Testament; yet He by whom the worlds were made and the Christ who hung upon the cross, are one and the same save for the flesh in which the Divinity was clothed. It is a strange story of this God-man, which is revealed to our wondering vision. As He descends on Sinai to give the law, the very mountain smokes and quakes at His presence, and the people under penalty of death dare not approach; yet as He later looks upon the beloved city of Jerusalem His heart is rent with anguish because He can not save

it from its impending doom. It was He who rained fire and brimstone upon the cities of the Dead Sea plains; but who miraculously fed the hungry people who followed Him afar in the days of His earthly ministry. As Jehovah He destroyed with the waters of a flood a world of people save a few only; but went at the prayer of a ruler among the Jews to restore a young girl to health. As Creator He spoke and chaos obeyed; as Jesus His mother dandled Him on her knee and suckled Him at her breast, and later carried Him into Egypt to save His life. As Jehovah He makes eternity His habitation and sits upon the circle of the earth; in the flesh He had not where to lay His head. As the Lord and God He turned mountains upside down; as mortal man He was dragged a prisoner before judges who held office by His grace. As a resurrected Being He ascended into heaven borne up by Almighty power; as a man of like passions with us He rode into Jerusalem upon a borrowed beast. The source of all life; yet in mortality He died. The express image of God, and glorified with Him before the world was: in the flesh men laid His body in the grave. Possessing all power in heaven; He was yet reviled and mocked by wicked men when on this earth. No tale of fiction ever equalled the marvels of His life, no imagination of man can ever conceive its sublimity, even when its story is revealed.

What is the grandest thing that Jesus ever did? That, perhaps, would be hard to tell. All His works were worthy of the position that He held as God and man: yet there are three events in His life which seem to command most attention, and these are His crucifixion, His resurrection, and His ascension into heaven. Of these the second seems to be the most overwhelming because of its display of omnipotent power, and the first in its manifestation of infinite love. The third is inspiring to every saint in the highest degree, because it heralds the resumption of the power and glory which He had with the Father before the world knew Him in the flesh, and that same token should serve as a warning to the world that when He comes again to earth it shall be as JEHOVAH at whose presence mountains flee away, and not as Jesus whom wicked men dared to abuse.

It is as a brother of ours who holds Almighty power that we shall dwell further upon His character at present. Remembering, as St. John informs us, that He is the Creator of the world, let us turn to the first chapter of Genesis, a portion of which reads as follows: "And God said, Let there be light, and there was light." Another is, "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." How thoughts that are more awe-inspiring than these are, can be presented to the human mind through the medium of language, we do not know. They might be impressed upon it more vividly by means of vision; but, we think, in that way only. To be sure the words are simple and commonplace; but that is one

of their great charms. But study their sense—all that they imply, and the reader will soon see how they fairly awe the mind with their sublimity. Light breaking forth at the WORD of God. Can the heaving of the earth and the rending of its rocks from unknown causes fill the mind with such a sense of omnipotent power? No. All done with a word. How simple the means, how blessed and infinite the results. Or take the other example: God speaks, and, though in chaos, the incalculably numberless particles of earth-material align themselves like trained armies, and take their places in the grand work of creation, and forever do their duty there—some to make the water, some to build the land. No training, no experimenting, no blunder, no failure, all was worked out with precision—Oh! words fail to tell with what precision and success it was all done. God only knows about that. It is all so divinely grand and overwhelming that we know Jehovah was there—our brother Jesus Christ was in that work—and we scarcely dare try to think it out, for we get too near to God and omnipotence—too near to the Sinai of Creation.

Sometimes we think of such things as belonging to a time, or age, in the remote past, and which was superseded by a period in which such displays of Almighty power were unknown save in the resurrection of Jesus; yet on several occasions, even when in the flesh, Christ displayed the same omnipotence that He manifested when He called worlds into being by His word alone. Once when He rebuked the storm and the sea saying, "Peace, be still," and again when at the grave of His friend He cried, "Lazarus, come forth." What do these commands lack of the awe that is wrapped up in the other expressions of the great God that we before considered. The simplicity of the language used is the same, the means employed to accomplish the desired results identical, and the fruits equally glorious and happy, though not so extensive—the occasion not requiring more. The chaos of the storm and the wild sea Christ reduced to perfect order with a word. The life which had departed He restored by the expression of a command. What transcendant power is here disclosed to our view. As the words are read one feels himself in the presence of a God. Such things can not be of this earth, earthly. The words seem divine. They are; no mortal untaught of God could speak like that, or adopt means so simple and hope for results. It seems strange, almost, that the words do not die away upon the winds; but they do not; they live, they act, they do the work intended with irresistible force. Not all the battering rams of the world could calm those elemental furies like Christ's few words, "Peace, be still!" Not all the armies that have ever marched to war, not all the men who have ever racked their brains over the secret of life can call the dead from their graves; but at the word of Christ they obey. An infinity of power, a wealth of blessing rolled up in a few simple words! That is the grandeur of grand things in speech, and its

effects. Which is greater, the thing done, or the way—the means—by which it was done, we do not know. Both do honor to a God. He is in the way; He is in the effect, and reverently we read these passages—the sublimest ever penned, as we see them.

These remarks have been written in the hope that they may encourage some one who may be wearied with life's struggles, to renew his or her courage for the work there is to do. As we go to a brother in time of trouble and need, and feel assured of a sympathetic welcome, so to Christ our brother, in a double sense, are we invited to go for aid and assistance in the journey of life, yes, commanded so to do; and when we think of the omnipotent power which He, through His WORD alone, can wield, we should rest our souls in peace—in unshaken confidence that whatever He has promised, that will He perform, let it relate to us individually or to His people as a Church. Not one jot or tittle shall fail. His word is already pledged, and Zion will swing into her place with all the precision that marked the creation of this world, the calming of the storm and the sea, and the raising of Lazarus to life.

T. W. B.

WHAT THE SAINTS CAN DO.

THERE is work for everyone in the kingdom of God. We may not all hold the authority to administer the sacrament or to baptize; but we all have the privilege of helping to promulgate the gospel, not only by keeping the Word of Wisdom, and by paying our tithing, but by trying to induce our friends, neighbors and relatives to attend our different meetings. If we are truly trying to serve God, and do "love our neighbor as ourselves," we will do all in our power to help to roll on the work of God. We will not only attend our meetings, but see if we cannot get others to attend also.

There are a great many homes open to the saints which are not open to the elders. Here is one of the many instances where the lay membership of the Church have the advantage of an elder; and if we can only get one to come to our meetings, and he or she should become a member, it will cause many to rejoice. Besides, it is a duty we owe to the elders, from whom we first received the light. The elders sacrifice their time for our advancement, and we should do for others what others have done for us. Our religion teaches it, and the revelation from God demands it, for it becometh every person who has been warned to warn his neighbor.

Therefore they are left without excuse, and their sins are upon their own heads (Doc. and Cov. Sec. 88: 81, 82).

West Hartlepool. LOUIS K. SIMMS.

THERE IS A GOD.

ONE has only to stop at some of the street corners where public meetings are held, to hear men denying the existence of a God and fulfilling the words of the apostle, saying that men should "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II. Peter 2: 1). How different seems to be the feeling and influence of these men when contrasted with those of the prophets of old, such, for example, as Job, when he said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19: 25). So great was his joy in possessing this knowledge that he cried from the depths of his heart, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job 19: 23-24).

The psalmist declared that "The fool hath said in his heart, There is no God." Sir Francis Bacon, an English philosopher and statesman of the latter part of the fifteenth and beginning of sixteenth century, reminds us that there are more men who *say* there is no God than those who deep down in their hearts feel and *believe* there is none. There is evidence all around us to prove the existence of a God. Such hope as accompanied the prophets of old has also accompanied the prophets, philosophers, and poets in later times. Did not Tennyson have this hope or assurance when he wrote these lines:

> "For though from out the bourne of time and place
> The tide may bear me far;
> I hope to meet my pilot face to face
> When I have crossed the bar."

Emerson, the American essayist and philosopher of the eighteenth century, is credited with saying, "Oh, my brother, God exists. There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantments into nature that we prosper when we accept its advice, and when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts. The whole course of things go to teach us faith. We need only obey. There is goodness for each of us, and by lowly listening we shall hear the right word."

There is a good example of reasoning in the Book of Mormon, as occurring between the anti-Christ and Alma, the high priest. Korihor is professing his atheism, declaring there is no God, and that no Christ shall come. And Alma, after taking him to task for making such assertions, uses these words: "The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their

regular form, doth witness that there is a Supreme Creator" (Alma 30: 44).

Plutarch, the famous ancient writer, to whom Shakespeare is so much indebted for material for a number of his plays, has wisely said, "If you search the world, you may find cities without walls, without letters, without kings, without money; but no one ever saw a city without a deity, without a temple, or without prayers."

It is natural for man to worship, and his soul is not satisfied until he finds a deity. And this deity of the Christian must be worshiped in spirit and in truth. He is the Creator of the "heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 7). "Every house is builded by some man, but he that built all things is God" (Heb. 3: 4). Let us reason with the scriptures and strive to bring ourselves into harmony with the God of the Bible. To worship a deity is necessary; push out the sense of duty to worship, as many do, at the front door, but it comes in again at the back door, perhaps unrecognized.

The Latter-day Saints are rich in the heart knowledge of the existence of God. They have put to the test the promise in James, just as the prophet did, "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him" (James 1: 5). They have felt with Tennyson:

> "Speak to him, thou, for he hears.
> And spirit with spirit can meet.
> Closer is he than breathing,
> And nearer than hands and feet."

The Latter-day Saints also declare without fear of successful contradiction that the most intelligent thing upon the earth, man, is in the image of God. This is in harmony with reason and scripture. It was necessary for these facts to be re-introduced as they were by the latter-day prophet when he said, "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name and said (pointing to the other), 'This is my beloved Son, hear him.'" We are thankful to God for these truths and the spirit which accompanies this true gospel.

Sheffield. BYRON R. JORDAN.

THE man who has the moral courage to say no in the face of temptation, is the man who can succeed. He who can stand out boldly in refusing to do what the crowds do is the man of purpose. While he may suffer criticism, jeers, and ridicule, and even temporary loss of prestige in the eyes of the many, yet this only clarifies his vision and renders his conviction more secure. He who has the stamina to say "No," to decline to go with the crowds, to refuse to drift with the tide, has, indeed, more than anyone else in this world—the stamp of a strong character.—LE ROY NELSON.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Halifax on December 10th, 1913, per s.s. *Corsican*: From the British mission—Henry E. Bair; and on December 18th, 1913, for New York, per s.s. *Cedric*: From the French mission—Henry L. Ashton. From the British mission—Francis Simpson. From South Africa—D. Vernon Shurtliff.

Enjoyable Socials.—A social was held on Wednesday, December 10th, 1913, at 9 Knox Road, Portsmouth (London conference), in honor of Elders Porter S. Tillotson and Jesse W. Minson. The program consisted of songs, recitations and reading. Refreshments were then served. The rest of the evening was spent in games, and a very enjoyable time was passed.

On December 26th, 1913, a successful social was held at 47 Scotch Street (Newcastle conference). Those who took part in the program acquitted themselves in a very creditable manner, and every one present expressed himself as having passed a pleasant and enjoyable evening.

Farewell Socials.—A farewell social was held on Saturday, November 29th, 1913, at Accrington, at the home of Brother Eccles, in honor of Elder Clyde C. Edmonds, who has been honorably released to return home. A token of esteem was presented to him by the saints of the branch. A program, including games, was the feature of the evening.

On December 20th, 1913, at Paisley (Scottish conference), the saints and friends of that branch entertained in honor of Elder David P. Frost, who is about to return home. A very pleasant evening was spent, and all extended hearty thanks to Elder Frost for the good he had done while in the mission field.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on December 19th, 1913, per s.s. *Tunisian*: Grover T. Bennett, Shelley, Idaho; Francis O. Vernon, Rockport, Utah; Sidney R. Godfrey, Murray, Utah; Frank W. Munns, Garland, Utah; James M. Toone, Croydon, Utah; Alfred J. Theurer, Providence, Utah; Earl S. Harper, Richard H. Toolson, Smithfield, Utah; Charles L. Carlisle, Mill Creek, Utah; Leonard C. Ockey, Beazer, Canada; Joseph R. Gransden, Gridley, California; Clarence E. Bramwell, Ogden, Utah; Alvin Byron White, William Henry Wallace, Orville W. Cutler, Salt Lake City, Utah; Charles W. Tonks, Morgan, Utah; Christian F. Datwyler, Logan, Utah; Silas L. Cheney, Archer, Idaho; Joseph G. Carpenter, Manti, Utah; Herald T. Nokes, Riverton, Utah; Andrew L. Knaphus, Inverury, Utah; James Chris Jensen, Provo, Utah; Howard M.

Andreason, Elwood, Utah; Christian W. Anderson, Goshen, Idaho; Francis E. Hulet, Driggs, Idaho; Francis S. Lundell, Henry Robert Selin, Benjamin, Utah; Walter Benjamin Hanks, Grover, Utah; Leroy Dance, Thomas, Idaho.

Appointments.—The elders who arrived for the British mission on December 19th, 1913, have been appointed to labor in the following conferences: Grover T. Bennett, Bristol; Francis O. Vernon, Hull; Sidney R. Godfrey, James M. Toone, Birmingham; Frank W. Mumms, Irish; Alfred J. Theurer, Liverpool; Earl S. Harper, Leeds; Charles L. Carlisle, Richard H. Toolson, Manchester; Leonard C. Ockey, Clarence E. Bramwell Newcastle; Joseph R. Gransden, Sheffield; Alvin Byron White, Nottingham; Charles W. Tonks, Norwich.

Baptisms.—On December 17th, 1913, at Airdrie (Scottish conference), a baptismal service was held, when four souls were added to the fold. Elders Allan H. Archibald and William H. Keysor officiated.

On Sunday, December 14th, 1913, a baptismal service was held at 15a Wisklow Street, Dublin (Irish conference), when three souls were added to the fold of Christ. Elder James L. Madsen officiated.

On Sunday, December 21st, 1913, a baptismal service was held at Birmingham (Birmingham conference), when two souls were admitted to the fold of Christ. Elder Allan C. Mortensen officiated.

A baptismal service was held at Newcastle (Newcastle conference), on December 21st, 1913, when twelve persons were added to the Church. Elder David A. Robison officiated. Seven of the new members belong to the Newcastle branch, one to Gateshead and four to Sunderland.

A baptismal service was held at the Glasgow Townhead Baths (Scottish conference), on December 27th, 1913, when three souls were added to the fold. Elder David P. Frost officiated.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.